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ONE FOR THE PSYCHIC RESEARCHERS

by
R. G. PRESSING

Twenty-five out of twenty-five, without a miss. That record was made by the Rev. Clifford L. Bias on two occasions during his recent visit to Jamestown. Spiritualists familiar with demonstrations of this type, take such a report in their stride. Others wonder.

It all happened when a deck of *E-xtra S-ensory P-erception* cards were handed to medium Bias during a propaganda meeting held May 22nd in the Mongolian Room of Hotel Jamestown.

The medium was sponsored by the American Foundation for Psychic Research, Inc. He was the first to be publicly presented in their recently planned series of spiritualist demonstrations.

PROCEDURES DIFFER

For the past ten years, hundreds of thousands of interested persons have heard of the E. S. P. tests conducted by Dr. Joseph Banks Rhine, Duke University, Durham, North Carolina. Newspapers and magazines throughout the country have described, in great detail, the results of these experiments. Students at Duke have submitted to these tests and records published in their *JOURNAL OF PARAPSYCHOLOGY* point to various scores—in some instances five to seven symbols out of twenty-five correctly named. Now, for the benefit of those unfamiliar with the "how" of this public demonstration conducted by the Rev. Bias, the procedure follows:

The medium's eyes were securely taped, criss-cross, with

six strips of adhesive. Over the adhesive, a black blindfold was firmly tied. A stranger was called from the audience to make a thorough examination. He was satisfied.

Several hours previous to the

The medium seated himself at a table, facing the audience. The member shuffled the deck and handed it to the medium. The entire deck was held in the medium's left hand, the symbols facing the audience.

wavy lines, five with a cross, five with a star and five with a square. A perfect score, naming the symbols on each, was made by the Rev. Bias again that same Sunday evening, when the experiment was repeated.

I have been asked, on many occasions, just what phase of mediumship manifests during these tests. I had always thought Sylvia, one of the medium's spirit collaborators, spoke clairaudiently to Clifford during these experiments but upon questioning the medium, I find this is not the case.

MEDIUM QUESTIONED

Bias said Sylvia had nothing whatever to do with it but that another spirit teacher, Pepper, impressed him.

I asked the medium whether Pepper spoke and the reply was "not always." "What then," I said. The medium replied: "I just know, that's all."

During the course of the experiment, I noticed that every time there happened to be a hesitancy on the part of the medium in ascertaining one of the symbols, he would press the card to his forehead.

Immediately after this and in each instance, the medium was positively able to name the correct symbol.

I also asked the medium whether he would explain his state of receptivity as a sort of semi-trance. The response was: "No."

He did say, however, that in his opinion, a combination of phases of mediumship made it possible (i. e.) clairsentience, psychometry, impression, and clairaudience.

Twenty-five In A Row Without A Miss



His eyes were taped. Can they ask more?

meeting, a new member of the foundation chose one deck of ESP cards from a box of twenty-four. Not until Bias was taped and blindfolded, did he ask this member to hand him the ESP deck.

The first card was then detached by the medium's right hand, and one by one all twenty-five were named correctly. (See above.)

An ESP deck contains five cards with a circle, five with

WITHOUT A MISS

The fact that many of America's foremost mediums have conducted ESP experiments with a perfect score, does not reflect upon the experiments at Duke University.

There can be no question about it, the students at Duke carry on these tests in an absolutely different way. They do not follow the technique used by our spiritualist mediums but, even so, Rhine is able to determine, to some degree, certain psychological attributes of his subjects.

Duke students do not claim to be mediums. They do not claim to be psychic. But when dealing with the human mind, they realize it is difficult for anyone to designate or catalog just what transpires.

EACH IN OWN WAY

Other mediums of my acquaintance, who have conducted and, on many occasions, obtained perfect scores, are Maude Kline and Fred Felix.

In the case of Maude, she was blindfolded and entranced by her spirit collaborator, Mayflower. I was present at one of these experiments and distinctly heard Mayflower speak to Maude, whereupon the medium would merely repeat the symbol. Felix, whose spirit collaborator is Joseph Henry, demonstrates in a similar way.

While at Duke University, several years ago, I saw the conditions under which they carried on these experiments. The students were partitioned off and, in no way, were able to touch the cards they named.

In my opinion, it wouldn't make any difference whether they possessed mediumship to any degree at all. Under these conditions, I am quite doubtful whether any medium could attain a correct score. However, as far as test conditions are concerned, there is reason to believe that the tape and blindfold serve the same purpose as a partition, the purpose of either is to positively be assured that the subject can not see the cards. The fact that the tests are not conducted in the same way and in the

same manner psychic researchers desire, does not, in any way, lessen the import of demonstrations made by Spiritualists mediums any more than it would be fair for the spiritualists to demand that all the subjects at Duke University be taped and blindfolded.

The experiments there should be carried on in their own way and, by the same token, Spiritualist mediums have an equal right to carry on their work as their guides and spirit collaborators see fit.

"INTER-COMMUNICATION"

The important thing is to name the symbols correctly after all entering into the demonstration are satisfied that the subject has no normal way to receive the information.

Now, there may be some who think that mediums should submit to tests as conducted at Duke. This would be interesting, to say the least. However, unless mediums are allowed to carry on these demonstrations in their own way, I doubt whether and any results would be obtained at all.

In other words, my experience has taught me that, in experiments of this kind, it is necessary for the medium to touch the cards, therefore, for the life of me, I cannot see what difference it makes whether or not they have a blindfold or a partition. I repeat. The important thing is to be assured that the cards cannot be seen by the subject.

I am not saying that a correct score cannot be made if the medium does not touch the cards. All I say is that I have never witnessed this procedure.

I also am aware that records show that some mediums (and I believe Eileen Garrett is one) have worked along with certain universities and societies.

On occasions, records show they have been able to receive splendid results in a test called, Inter-Communication, meaning that the subject or medium in one room is able to name objects touched by a person or persons in another room. The records of such experiments describe this procedure to be at the best, tedious and limited, insofar, as factual and dependable data upon which to base a theory is concerned. Explanations are made in high sounding terminology: (i.e.) secondary personality, extraneous thought projection, subliminal self, super ego, unconscious trance, astral travel, mental telepathy, thought transference, beyond normal cognition, extra sensory perception—anything just so it isn't a spirit.

WHO'S TO BLAME?

If science and religion are ever to meet or if psychic scientists and psychic researchers are ever to get anywhere, it seems to me that the scientists will have to take into consideration the "uncertainty" of natural laws and the laws of spirit. On the other hand, Spiritualists will have to try in all humility to understand the real reason why the scientists happen to be so exacting and if this day ever comes, great things can be accomplished in the seance room.

Today, it seems that they are as far apart as ever. Over fifty years of work on the part of many illustrious men seems to have amounted to naught. Scientists seem to be more interested in starting on the premise that there is no such thing as a spirit. Rather, they insist that in some strange way, the mind of man in the body can only contact other minds in the body. This, in the realm of telepathy, has been generally accepted. But it seems that when you mention a spirit, then chaos reigns. Scientific minds have always been upset when they are confronted with this possibility hence their experiments come to naught, and their elaborate testing apparatus falls down over their ears. So be it!

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For information on membership, please write to the Secretary, THE AMERICAN FOUNDATION FOR PSYCHIC RESEARCH, INC., 10 East Fourth St., Jamestown, N. Y., U. S. A.

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Bias Sits For Foundation

By AGNES PERONE

Whenever a novice starts out in a new field, one of the best ways to find out about his chosen work, is by research. And so, I, a novice concerning this great work of Spiritualism, have become a member of the American Foundation For Psychic Research, Inc., and have started on the long path to enlightenment.

The foundation is, as most of you know, Mr. and Mrs. Pressing's latest venture for the propagation of Spiritualism. They will, from time to time, present to the public, some of America's foremost mediums. The first of these was the Rev. Clifford L. Bias, renowned direct-voice and blindfold billet medium.

MORE TEST CONDITIONS

On Saturday night May 21, Rev. Bias held a seance at the headquarters of the Foundation. There were twenty-eight present including the medium and the Pressings. Before direct-voice seance, all those present thoroughly investigated the room. The windows were securely boarded, and then covered by drapes nailed to the wall. All the doors were locked and covered by drapes similarly nailed to the wall. It was a plain board floor and we used regular, ordinary chairs. We were all satisfied that there was no apparatus in the room that would produce fraudulent work.

SEANCE ROOM MANNERS

I should mention at this point that there were several persons in the room who had never before attended a trumpet seance or any Spiritualist meeting. Two of my friends, who were with me, were included in this group. I had seen some trumpet work previously, but never was privileged to attend one of Rev. Bias' demonstrations.

Before the seance Mrs. Pressing gave a brief talk on seance room manners, and also outlined the intentions and purposes of the foundation, saying: "The Foundation is starting all its work on the premise

that Spiritualism is true. Hundreds of the great men in the country, scientists, doctors, etc., have acknowledged the truth of spirit return and communication. From that point we start. Our desire is to learn a little more about the natural laws that govern our lives so that we may teach others about this great truth and thus unite all mankind to one thought."

ONLY THE BEGINNING

After these few remarks, Mr. Pressing put out the lights, and the seance began. Rev. Bias led the singing, then all repeated the Lord's Prayer. Immediately after the last sound of the "Amen", a voice spoke through a trumpet at a point high in the air. He introduced himself as Doctor Lascelles, the medium's spirit collaborator. Although the room was in complete darkness, I was able to take some notes. The Doctor said: "I commend you who are here. You are seeing the beginning of a psychic movement that will have far reaching effects on the spirit of the country, the religion of the country, and the moral conduct of the country. Through you and your efforts, many will have guidance from God's ministering angels."

"IT IS YOURS"

"The primary purpose of the foundation will be for all of you to carry on an investigation with the spirit people so that each may find himself and realize that all are children of God. The physical body is not you, *it is yours*; the mind is not you, *it is yours*; the emotions are not you, *they are yours*, and you are part of the cosmic whole which is God. The primary message of the spirit is that you know God's truth. That, my friends, should be the primary purpose of this foundation."

And so, Doctor Lascelles concluded his welcoming speech to the Foundation by giving reassurance of the success of the rapidly growing project. He then greeted his old friends in the room, among them being the Reverend Ethel Squire, young Jerry and Paul, Rose La Castro, Helen Donovan and all of the others in the circle were addressed in turn.



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Then the Doctor bade us farewell, and Sylvia "took over" the seance. Sylvia is another of Rev. Bias' spirit guides. Her duties are to assist the various loved ones to manifest to those sitting in the circle. She is a delightful, refreshing spirit, with an incomparable sense of humor, that not only keeps you gay, but I believe, helps to relieve the nervous tension that is so often prevalent in a seance room especially if there are new-comers present.

ROCHESTER ROGERS

During the course of the seance, Sylvia gave more than ample proof of the genuineness of spirit return and communication. While talking with Mr. Rochester Rogers, Sylvia asked if he would like to see her. She received an enthusiastic reply in the affirmative, and in compliance with his request, she produced a large brilliant light which circled the entire room, clearly visible to all present.

She reached each individual present, and many of the spirits not only brought messages, but also sang familiar songs. Among these were: Alexander Erick's mother who sang "In

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SYLVIA RECITES

the Garden"; the son of "Rochester Rogers" who gave a marvelous rendition of the "Lord's Prayer"; and to my friend, Bob Reuther, came his grandmother, who was German, and sang Brahms' Lullaby in perfect German.

Sylvia not to be outdone also sang for us. Something she had learned in a spirit school, she told us. A song about the "Grind Organ Man."

Bob Reuther had served in the Medical Corps of the Navy during the war, but no other except myself knew of this. However, Sylvia designated Bob and asked him to walk over to the medium and take his pulse. Bob, more of a novice to the work than I, tried earnestly to find his pulse, but could not. Questioning him afterwards, he told me that he could not understand it, for he knew enough about medicine to realize that there must be a pulse or the person would be dead.

Bob finally gave up and admitted to Sylvia that he could not take his pulse. She laughed and said, "No, you won't find it. But do you want to feel it?"

Bob replied that he certainly would, and almost simultaneously, the pulse began to beat for a few brief moments, and then stopped again. Sylvia then explained that while a medium was in trance, the spirit chemists could control his blood stream in such a way as to actually stop the pulse. It was to us, a wonderful test, and removed all skepticism from our minds.

ETTA PREDICTS

Another rare treat was when two of the spirit teachers who came to their own mediums. One was an Oriental, Ting Wong, and the other just called himself a Master. Both gave messages of wisdom and understanding.

And then, a great surprise. The noted medium, Etta Bledsoe, who was a dear friend of Mrs. Pressing while on the earth plane, spoke and congratulated the foundation. She

said in part: "The foundation will carry on down through the years. It will bring knowledge and consolation to a number of people. From far off coast of Maine to my home in

SPIRITUALISM IN TEXAS



REV. BLANCHE HANLEY

A "healing and flower" service is held every Friday evening by the Rev. Blanche Hanley (above). She is the associate pastor of the Fort Worth Spiritualist Church, 311½ Main St., Fort Worth, Texas.

sunny California, this foundation, will teach this great truth of man's immortality, and the glorious land of spirit will be known. I send my love to each of you and tell you that all the help and aid you need will be given."

Mrs. Pressing then told us that Mrs. Bledsoe had prophesied the foundation, but called it a college, before her passing in 1940, and that now she is seeing the fulfillment of her prophecy—from the spirit side of life.

The message work continued. Messages of love and comfort, were given by many spirits, and each one reaffirming the truth of a life hereafter. Sylvia continued with her tests. She brought the trumpet to Florian Nielson and asked him if he would like it to be cold or

warm. "Warm," he said. But Sylvia not only made the trumpet feel warm in his hands, she alternated, warm then cold.

The Pressings' guide, Red Feather, played the tom-tom and spoke to his friends, and then we heard Sylvia playing with some bells. Not remembering having seen them in the room, we asked her where she got them. She told us that Mr. Pressing had brought them in. But he denied this. "Oh, yes you did, the other day," said Sylvia. Then she went to Mrs. Pressing and told her where they came from. She continued teasing a little and then clarified the seemingly mysterious appearance of the bells. They were fastened to the tom-tom that Mr. Pressing had brought into the seance room a few days before.

Before closing the seance, Sylvia recited a poem for us:

"I am such a quiet little ghost,
Demure and inoffensive,
And sometimes apprehensive.
I don't believe in human beings,
But should the fateful day arrive
When starting up, I'd see one—
It sure would scare me half alive
And by gosh, I'd be one."

With that, she left for a few minutes and Mrs. Pressing's guide, Pink Flower, welcomed all to the new seance room and the Foundation. Sylvia then returned, spoke to her medium, brought him out of trance, carried on a brief conversation with him, and then bade farewell.

And thus was my initiation into the American Foundation For Psychic Research. Truly an enlightening experience, but it is only my first in this great work of psychic research. It has aroused my curiosity to learn more and more. It has proved to me and others, the undeniable existence of a life hereafter, of spirit return and of communication.



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BOAKE CARTER SPEAKS AGAIN

EDDIE MACKEY - The Medium

by

Juliette Ewing Pressing

The unfoldment of mediumship is not unlike the development of other talents. This fact was brought to my attention when, on May 30th, my husband and I had a memorable trumpet seance with Eddie Mackey, New York City.

About eight o'clock the preceding Sunday, the telephone rang. To our surprise, Eddie spoke. He was in Jamestown. The new Foundation for Psychic Research intrigued him so en route to Detroit, he stopped.

After a talk well into the morning hours, he retired to the medium's apartment conveniently arranged for all who serve the foundation. An appointment was made for ten o'clock the next morning for a seance—and such a seance! Immediately after we put out the lights, several trumpets started to fly about the room. Voices distinctly spoke independently as well as through the trumpet.

REMARKABLE EVIDENCE

Dr. Stewart, the main teacher and collaborator who has conducted Mackey's work and development, told us verbatim what had occurred in recent interviews that we have had. He told me my aura indicated that my psychic development had progressed greatly since he last communicated with me. Dr. Stewart said, "An unusual trance condition has taken place recently. Last Wednesday in a class you went into a sort of trance. Dan McCarthy stands by your side now. He is giving you a healing treatment."

Eddie Mackey hadn't seen Minnie Cooke O'Hara. It was in her class last week that the trance episode took place. Dan, Minnie's staunch guide, watches his pupils and obviously avails himself of every possible opportunity to add to the chemicalization of his students. Many cobwebs about devel-

opment were cleared from my mind. I didn't realize what great improvement takes place in technique and accuracy of transferring messages and making real spirit contact until I sat in as *near perfect* a meeting as I've ever had. Mackey's mediumship is amazing. Sev-



EDDIE MACKEY

Mediumship Superb

eral years ago, I was one of a group that was Eddie's first public seance. Though it was creditable, it was mediocre. Friday's seance was second to none that I've witnessed.

To deal in superlatives isn't fair to mediums, but in this seance the work of the spirits was great. Perhaps our chemicals balanced, perhaps many factors entered into the conditions that make possible a perfect seance, I don't know.

EARLY DEVELOPMENT

Eddie received his development in the Rev. Edward Lester Thorne's class. He gives credit to Rev. Thorne's teachers for their patient work for him, and he has tried to live up to the standard required by them.

I recall that Eddie gave few seances in the early stages of his unfoldment. Before he devoted his time to his spiritual work, he was in radio.

I have heard spirit teachers say that it is wise to be cautious and go slow in using the psychic energy when it first starts

to be active. Certain teachers think that a medium's psychic power must grow strong enough to recharge itself before being used extensively. Otherwise they are apt to "burn" themselves out. Perhaps; but from observation, I believe that each medium is a law unto himself, so no set rule or gauge can be used for all who develop.

A MEDIUM'S GOAL

Biologically, persons differ. The essential chemicalization for physical phenomena comes about in one medium one way, and quite the opposite with another. The axiom, "One man's meat is another man's poison" seems to be applicable.

A burning desire, to be a well developed medium and to render service to the spirit world and his fellow men, motivated Eddie. Years ago, he said to me, "I *must* develop a strong and accurate mediumship. Dr. Stewart deserves a good instrument for his use. He has been so patient and understanding with me. I shall never cease to strive for perfection."

More about our Decoration Day seance. The room where most Foundation seances are held is designed to free the sitter's mind of worry that some one other than the medium produces the phenomena. Doors and windows are permanently nailed and blacked out. The trumpets sailed about the room. At one time our spirit friend, Boake Carter, the distinguished commentator on American affairs, spoke independently while Dr. Stewart levitated the trumpet to the ceiling.

From this elevation, Dr. Stewart called out, "Carter, are

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(P-265)

...And "O.O." Too

you there?" "Yes, Doctor," said Boake, "I am speaking independently. I like it better." During his earth life, Boake Carter occasionally corresponded with me. He was profoundly interested in metaphysics and thoughts that affected the destiny and welfare of mankind. Mr. Carter assured us that he will continue to try to assist us with *Psychic Observer* editorial work.

Another nationally known figure in the newspaper field, O. O. McIntyre, who has assisted Ralph with his work for years, spoke clearly and definitely about the splendid future we have for our paper. It was touching to hear this spirit speak of *Psychic Observer* as "our baby".

"It is," he said, "a part of your very being. Your soul, your very life's blood has developed this small paper into a voice that now cries out in the wilderness of material thought. God's very angels guide the destiny of *Psychic Observer*. Your health and inspiration will increase. You will fulfill your destiny."

STEWART'S PHILOSOPHY

Ralph's faithful Indian guide, Red Feather, has a code that he frequently gives when using an unfamiliar medium.

It seems strange that a certain manipulation of a trumpet can give a signal, as distinct and individual as if it were a Morse Code, but it's true. In his fatherly way, Red Feather gave us sage advice and his promise to watch over us.

I made a few sketchy notes of Dr. Stewart's philosophy. He says, "To express the intangibles into words is difficult. Words are such little things. They get in the way of ideas and vibrations. To give the exact dates for fulfillment of prophecies is difficult and only specialists in that line are able to be on the 'beam' to accurately give dates. Events cast their shadows before them, for all to see, who can read cosmic rays.

"Cast off shackles of fear and act with decision. God is ever the same. He loves all His

What I Observe by R.G. Pressing



TRIBUTE TO BECKER

A humble statement under the heading, "My Life's Work" was submitted recently by Samuel Henry Allison of San Francisco. He says: "A realization of the truths of Spiritualism was revealed to me at the 1915 World's Fair through the mediumship of the Rev. Florence S. Becker, pastor of the Golden Gate Spiritualist Church, 414 Mason Street. The blessed assurance of survival gave me a



REV. FLORENCE S. BECKER

children and seeks to draw them into the circle of His light.

"The mission of mediumship is to prove to mortal man that he is an immortal being. When a spirit returns through a medium and proves his identity, man should recognize the voice of his very being, which is spirit, and voluntarily live in accord with eternal law."

During July and August, Ed-die Mackey will be a staff medium at Camp Chesterfield, Chesterfield, Indiana.

In Mr. Mackey, wise providence has given us another great medium to dispense spirit teachings and give proof of man's immortality.

new hope and new vision — something for which to live and work. This message of consolation can be realized by all. To this purpose, I have devoted thirty-three years of service both as secretary of the Rev. Becker's Church and as a member of the Board of Directors of the California State Spiritualist Association. It has been a source of great joy for me to serve and teach the philosophy of Spiritualism to thousands of souls. I shall never forget the expression on many of the faces of those who receive messages from their own spirit people through the mediumship of our beloved pastor, Rev. Becker, who devotes her life to the cause of Spiritualism."

"DIVINE INSPIRATION"

An absurd explanation of "voice-hearing" comes from the Encyclopedia Britannica. The statement refers to: Joan-neta Darc, born 1411, burned at the stake at Rouen, France, May 30, 1431: "Owing to a peculiarity in her nervous system (Sic!) her own thoughts seemed to take audible voice." She was sentenced as a heretic and then burned as a witch—an Inquisitorial immolation

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(P-262)

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(P-260)

— WHAT I OBSERVE —

that will remain a blot on religious history as long as time lasts. This sentence was revoked in 1456 and "since then it has been the custom of certain religious sects to accept the reality of her Divine Inspiration."

AN ADMISSION

James Leigh, editor of "Prediction" says: "Unless the English universities look to their laurels, they will soon be left far behind in the advance of psychic research. Already world leadership in this field has been claimed decisively by the Americans. At Duke University, Doctor Rhine's department which is devoted exclusively to E.S.P. investigation has done work which is now universally quoted."

Latest recruit to the several American universities with psychic research departments is Harvard. There the Faculty Committee has just voted to establish the 'Harvard Society for Parapsychology.'

According to Leigh, the Harvard group described their program to investigate and study events of two classes: "Apparent instances of contact by the living organisms with its environment by means other than known senses; and, apparent instances of effects exerted by the living organism on its surroundings by means other than those familiar to a contemporary physical science."

PEAK OF THE SEASON

The first Sunday in August is the "peak of the season" at Chesterfield Spiritualist Camp, Chesterfield, Indiana. It is "Etta Bledsoe Day." James M. Laughton will again be the medium for an experiment which has been successful for the past nine years. Under the same conditions, Mrs. Bledsoe has promised to speak in direct voice through Laughton's mediumship. Thousands have witnessed this unusual demonstration year after year.

DID HE SAY IT?

In New York City's Carnegie Hall, Arthur Ford, in one of his lectures is supposed to have

said: "Physical mediums should be willing to be tested for their own good as well as for the investigators." There is nothing new about this statement as all Spiritualists are in favor of such a procedure. The point is not whether or not they should be tested but rather that people who understand something about the phenomena do the testing. His statement, if quoted correctly, could



JAMES M. LAUGHTON

One of the best

have included all phases of mediumship. Possibly Ford will clarify this statement at some future date because in all my years of acquaintance with Arthur, and I have heard him lecture dozens of times, never a statement of this nature has ever issued from his lips.

HOOD PASSES AWAY

A lawyer and staunch Spiritualist for many years, John Wilson Hood, New York City, passed away recently. For years he was the attorney for the General Assembly of Spiritualists.

TELEPATHY IN ITALY

The Italian Broadcasting Corporation is now conducting a series of telepathic experiments organized in conjunction with the Societa Italiana di Metapsichia. Several times in the United States the radio has been used for experiments in telepathy and clairvoyance. Carrington had a program in Newark at one time. It was labelled, "Who Knows", and Dunninger's misunderstanding

of "mentalism" has been given a lot of air. Up to now results have been negative or indecisive. Let us hope that the IBC will be more successful.

MAL-OBSERVATION

Speaking recently in Edinboro, Doctor Thouless commented on the changed attitudes of scientists to occult demonstrations. The Doctor a Reader at Education Psychology, Cambridge University, says: "Successful experiments have been carried out in thought transference, clairvoyance, materialization and mediumistic communication. When experiments of this kind were first reported, the natural reaction of the scientific world was to reject them as products of mal-observations, careless or chance coincidence. If we must change our views on these matters now, it is not because the objections have lost their fire but that facts in the parapsychic field have become overwhelming strong." (Prediction).

ALL PHASES NECESSARY

For years, *Psychic News* has been accused of featuring spiritual healing over and above other phases of mediumship. We have been accused of going off the deep end regarding physical mediumship. It all depends on your point of view and the energy exerted by various mediums in different sections of the world. All expressions of spiritual power have their rightful place. Possibly a great healing force is needed most in Britain. That is a reasonable thing to believe and again, possibly the presentation of objective forms of mediumship is needed in this country. The fault is not to be found in the phases of mediumship stressed in certain spiritualist journals but that it is properly expressed, explained and presented. With such an approach facts will prove that spirit power does operate in many and devious ways.

It is quite true that what is termed the "Philosophy of Spiritualism" is most important for there are many who make their approach a philosophical one. There are others,

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What I Observe

the ones that are usually calm, biased, hard-headed and practical. These persons really want to know and the only answer is an investigation of physical mediumship in all its phases.

PROVE IT!

If all the Spiritualist ministers and propagandists in the world could have an audience and present the philosophy of survival to a million people every Sunday night for a year, there is no question about it—many people would start thinking. Yea, many would even become seriously interested. *But we tell them survival can be proved.* We tell them that they do not have to take it on faith alone. We tell them they do not have to just believe in our philosophical explanations of survival after the change called death. We tell them all of these things and it naturally follows that this interest must be met with positive proof. It is only through our mediums, both mental and physical that this proof can be given to these hungry hearts. I repeat—not just the mental.

SPIRIT HEALING

It is true that Spiritual healing is stressed more in Britain than in America. They are privileged to feature one or two mediums and if they desire to broadcast and print the results of their marvelous work that is their business. Spiritual healing in America is possibly stressed just as much but it is a question as to whether or not in the past ten years (even in the past fifty years) it has received the proper amount of publicity in American Spiritualist journals.

The "Progressive Thinker", the "Sunflower" and all other "old-time" publications printed articles on the philosophy of Spiritualism but never was the subject of Spiritual healing publicized as it is in Britain today.

And so it appears that what is to be publicized and what is not is in the hands of a few editors whose responsibility is great. Spiritualist papers, in

the last analysis, are charged with a certain responsibility. Naturally, their likes and dislikes, their opinions and experiences are bound to sway their attitude toward what type of material is good for their own readers to devour. They can't all be right. They can't all be wrong. But, it seems to me, that the happy medium could well be a sane, unbiased presentation of all the ramifications of this thing we call Spiritualism. Spiritualists, especially organization leaders,



BETTY POSSEHL
Buffalo Voice Medium

should not just take out what they dislike, discard, and say we must not allow this or that.

Subsidized Spiritualist papers must have great difficulties because of the very nature of their organ. Someone must always be continually censoring what goes in print. But then there are also limitations where one or two persons direct the kind of material to be printed. As in our case, readers only have the results of our experiences and are at the mercy of our preferences.

In the future we shall try to present in the columns of this journal, a wise and varied selection of articles which, in our opinion, will help the greatest number of people in the shortest space of time. You can also help by contributing articles and voicing your opinions. Why not try it?

The Temple of Divine Occult Science, 217 S. E. 14th Avenue, Portland, Oregon opens their Spiritualist Chautauqua services

for the summer. These meetings will close August 14th, according to Doctor Alfred Charles Wustrow, leader.

LILY DALE

The Seventieth Annual Session of Lily Dale Assembly will open at Lily Dale, N. Y. July 2 and close August 31. William E. Stoye will manage the cafeteria, Joseph S. Bies, the Maplewood Hotel and Mrs. Joseph S. Bies, the Maplewood dining room. Lorraine Stegmaier will be Lyceum conductor and Frances Brewer, the librarian.

Special summer school classes each week-day morning under the direction of Sarah Parker Thomson, Albert Vaughn Strode, Alfred H. Terry, William Elliott Hammond, Lytle Sensabaugh, Dr. Victoria Barnes and Dr. Jacque Savage.

Special Days: Firemen's, July 4th; Pennsylvania State, July 9th; Michigan State, July 16th; Junior League, July 22nd; Masonic, July 23rd; Buffalo, July 24th; Community Club, July 27th; Canadian, July 30th; Illinois State, August 6th; N.S.A., August 7th; Membership, August 8th; Andrew Jackson Davis, August 11th; Children's, August 19th; and Woman's Day, August 20th.

Speakers and mediums listed on the official program: Russell S. Waldorf, William Woodworth, Ernest Schoenfeld, Alice Buechel, Helen Novak, Dr. Victoria Barnes, William A. Johnson, Robert J. Macdonald, Sarah Parker Thompson, Hubert L. O'Malley, Mabel Barnes, T. John Kelly, Betty C. Possehl, Raymond Cudney, Anna K. Rose, Lucille Clingan, Mildred Mason, Fred J. T. Maines,

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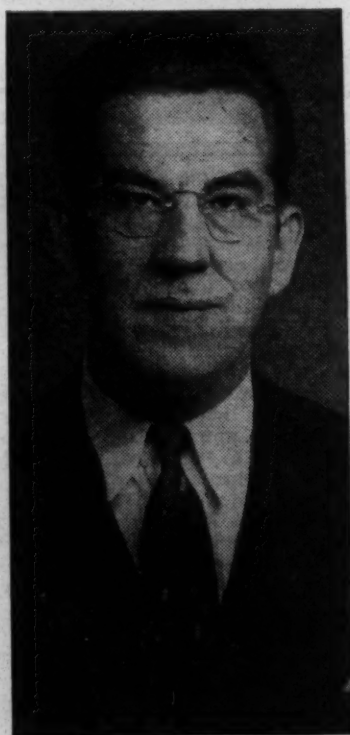
THOUGHT EXCHANGE

Official 1949 program includes healing classes in the Assembly hall by Stephen Florence and Lee T. Evans; Community club activities by President, Gail Harbartt; Ladies' Auxiliary Saturday evening programs supervised by President Violet E. Moran.

Robert J. MacDonald will again be chairman and Adelaide Smith, the organist. Forest Temple and Leolyn Woods services: Albert Vaughn Strode, Lytle Sensabaugh, Sarah Parker Thomson, Elizabeth King, Raymond Cudney, Helene Gerling, Betty Possehl, Lillian Dillon.

Thought Exchange: Chairman; Robert J. MacDonald, Wednesday; and William Elliot Hammond, Saturday.

For over 33 years, the great-



ROBERT J. MAC DONALD
N. S. A. Vice President

est attraction Lily Dale affords its visitors is the Fox Cottage which is described in the 1949 program "... and it is the most noted memorial of Spiritualism.

"In this modest brown cottage, 100 years ago, sounded the raps that were to open a world of tomorrow for man's faith, raps that were to establish the truth of communication.

"Still today raps may be heard in the Fox cottage, Medium Flo Cottrell, of Holland, N. Y., demonstrating the same phenomena that distinguished the Fox sisters.

"This cottage was brought to Lily Dale by Benjamin F. Bartlett in the year 1916, from its

LECTURER - TEACHER



William Elliott Hammond
Profound Philosopher

original site at Hydesville, N. Y.

"For many years, Spiritualists visited the cottage at its original site near Rochester. They looked with wonder at its simple wood structure retold with awe the story of the knockings that on March 31, 1848, were proved to be evidence of spirit power. Today they may find the shrine in Forest Temple Park. Perhaps they look with even more wonder and awe at the simple wooden structure, for it is the birthplace of the religion of modern Spiritualism that now has a membership of millions, and a belief that has built such places as Lily Dale.

The 1949 Board of Directors are: President Emeritus, Esther Caldwell Humphrey; President, William A. Johnson; Vice-President, Robert J. MacDon-

SUMMER TIME IS CAMP TIME

ald; Treasurer, Joseph S. Bies; Secretary, A. W. Cummings; directors: Edith Griffith, Fred A. Crocker, and May A. Stickley.

For the programs, write Secretary, Lily Dale Assembly, or if you are driving to Lily Dale by way of Jamestown, stop at 10 East Fourth Street.

SNOWFLAKE CAMP

Snow Flake Spiritualist Camp will open July 10 and close August 28. The camp is located on Intermediate Lake, five miles north of Bellaire and three miles south of Central Lake, Michigan. For programs, write Rev. Flossie G. McColm, Dorsey Farm, Beaverton, Michigan.

CORINTHIANS

The regular annual convention of the Christian Corinthians was held recently at the Church of Harmony, 17359 Roseville Blvd., in the town of Roseville, Michigan.

F.S.C.A. CONVENTION

The annual convention of the Federation of Spiritual Churches and Associations, Incorporated, will be held in Detroit, Michigan, at the Tuller Hotel, September 15-18 inclusive. The banquet is scheduled for September 17. For information, write Catharine Varner, 1731 Myrtle Street, Detroit, Michigan.

INDIANA ELECTS

The annual convention of the Indiana State Spiritualist Association was held recently at the Madison Avenue Temple of Spiritualism in the city of Anderson. The Madison Avenue Spiritualist Church holds charter No. 1, the oldest in the

state, (organized 1903). Fanchion Harwood pastor of the church was re-elected as second Vice-President of the ISSA for three years.

CAMP WHITE CLOUD

Camp White Cloud summer psychic research center will open early in July and close the latter part of August. The camp is located in South Effingham, New Hampshire. It is under the direction of Florence Cole Heckman. The official program lists speakers and mediums: Raymond Bellevance, Boston; Rev. J. J. Carroll, Buffalo; Rev. Frank Daley, Portsmouth, New Hampshire; Rev. Lanora Wolf, Buffalo during July.

In August the speakers and mediums: Henry Paradis, Manchester, New Hampshire; Rev. W. J. Hiltz, Somerville, Mass., and Gladys Johnson, Boston.

TAKE IT EASY

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What I Observe

ers were taken into their confidence.

It must be remembered that one reporter in a thousand ever knows the first thing about Spiritualism. Not that they deliberately attempt to garble quotations made during an interview, but they lack the knowledge of our subject and do not understand the terminology. My advice to those who are interviewed by the press on Spiritualism is: 1. Never give interviews over the phone. 2. Always try to have a written copy of what you desire to say to the interviewer. Not that the copy will be followed, but such a precaution does help. 3. Do not answer any questions without due consideration and remember that a journalist represents his newspaper and may not be particularly anxious to represent you.

ROSICRUCIAN ORDER

A replica of the Egyptian Temple, Karnak, which was originally erected during the reign of Amen-Hotep, IV, in 1350 B. C. has been erected at Rosicrucian Park, San Jose, California.

URUGUAYAN SPIRITUALISM

The Spiritualist movement in Uruguay was founded 76 years ago by Justo de Espada. A Brazilian journal published a lecture given by the Uruguay Spiritualist leader, Jose Luis Pacifico, and quoted him as saying: "The failings that exist in the movement are due to the absence of really genuine searchers after truth and the discredit brought upon it by exploiters whose aims are purely mercenary."

Pacifico went on to say: "Spiritualism, has for the past two years been treated with greater respect." This he says: "is due to the moral and philosophical precepts and a greater understanding of the meaning."

CONVENTION AT MARION

The second annual convention of the Spiritualist Alliance was held at the Spencer Hotel, Marion, Indiana, the latter part

of May. Lecturers, missionaries and healers taking part in the convention were: Rev. Russell S. Karn; the Reverends Ethel Price, Bessie Howard, Mable Pitman, J. A. Kurtz, Marvel P. Kurtz. The convention forum on Spiritual healing was conducted by Dave Pitman, Maude DeCamp, Charles Osborne, Gladys May Greer, William F. Lane, Orlando P. Black, Fern Black and Emma L. Petty.

PASSED ON

Ernest Jennings, 58, Hammond, Indiana, passed away May 3. He is survived by his wife, Edith; son, Ernest; daughter, Grace and three grandsons. Pastor Ruth Coyle officiated. Mr. Jennings was a member of the Unity Spiritualist Church and of the Eastern Gate Arcadia Lodge.

Emmal J. Shearer, Eaton Rapids, Michigan passed away April 3. He is survived by his wife, Bernice and brother, Harry W. of Newport, Kentucky. He was a member of the Erlanger Masonic Lodge, Kiwanis Club, and the Spiritualist Episcopal Church. Rev. Robert J. Chaney and Rev. John D. Bunker officiated.

ORDINATION

Rev. E. L. Paterson, director of the Triune Circle of Light, Bridgeport, Conn. announces the graduation and ordination recently of David J. Jackson, Stamford, Conn. and Ford W. McGee, Chicago, Ill.

DEDICATION

The Christian Spiritualist Memorial Temple, 216 Antrin Street, Charlevoix, Michigan was dedicated recently. The charter was presented by Rev. McCole. Those present at the ceremony were: Mr. and Mrs. Harry Coblenz, Rev. George Jewett, Rev. Myrtle DeBoe, Dr. Long, Dr. Madge Hunt, Rev. Grace Monk, Joe Gornell and Rollo Johnson.

MASS MEETING

Dollie E. Dunlap, trustee of the California State Spiritualist Association reports a mass meeting held recently in San Francisco where five churches were represented. Those taking part in the meeting: Rev. Florence Becker, Rev. Minnie Sayres, Rev. Lillian Smith and Rev. Paul D. Wilson. Mitzie Monroe was program chairman. The annual CSSA convention was held at the Central Spiritualist Church of Los Angeles, June 19, last.

Edward C. Randall, one of Buffalo's greatest attorneys of yester-year relates, in his book, "The Dead Have Never Died", detailed accounts of seances he attended. Before he passed away many years ago, he was a devout Spiritualist. Records show that during an interview with a reporter of a Buffalo newspaper, he is quoted as saying: "Some eighteen years ago, investigating psychic phenomena, I discovered that conditions could be made that would enable me to talk with people in the after-life, which unusual privilege I have since enjoyed. Many men, that the world calls dead, have discussed with me, some of the fundamental laws of the universe, explained many great problems and taught a new psychic philosophy."

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LET ME TELL YOU

By JULIETTE EWING
PRESSING

We are now settled in our new headquarters at 10 East Fourth Street, Jamestown. The building is a four story, red-brick structure of the Victorian era. There is a ground or as I like to call it, a garden floor, and by going up a very short flight of steps, you reach the main offices and the bookshop. Our apartment is on the third and fourth floors. I know our *Psychic Observer* family will enjoy a description of the place.

When the definite decision was made to move to Jamestown a suitable place had to be found. With housing conditions as they are, this was no easy task. However, with the help of our spirit guides, a place was found. At first, we had considered moving to New York City but little Pink Flower, with whom most of you are familiar, told me that New York City would never be suitable for our type of work, and told us we had just better move to Jamestown where "they" would find a place for us.

HOW WE BEGAN

Early in January, this promise was fulfilled but in order to fit our needs, much work had to be done on the building before we could move in. Then began the job of remodeling and repairing the new "home".

I almost think that our job was more wearing and tiresome even than that of the carpenters and decorators for every day, Ralph and I had to make the trip to Jamestown to carefully watch and supervise the gradual process of renovation.

But when we stop, look back and think of all the valuable time we wasted driving to and fro (Jamestown and Lily Dale) for 11 long years, we realize how foolish people can be.

But here we are in our beautiful new home and offices. And right now, invite all of our *Psychic Observer* family to stop and visit us when in this part of the country. We

will be so glad to welcome and meet all of you.

We have a beautiful blue seance room here and the first medium to demonstrate in it was the Rev. Minnie Cooke O'Hara. I have been sitting in a class of Minnie's and invited all of the members for the dedication of the room, then a buffet supper. Our little party was held on May 8. Ralph's birthday was on May 7th but we postponed it a day and had

is available. There are also tennis courts, riding stables, beautiful hills to hike through, and all expressions of glorious Mother Nature right at your finger tips.

For a number of years, I have received letters asking us to sponsor seances and thus open the way for mediums from all parts of the U.S.A. to converge at some central point where all would have an opportunity to witness the amazing

entire room is open for inspection by any person. I am sure we have made it test-proof.

Details of our first week-end sponsored by the foundation, featuring the Rev. Clifford L. Bias are described by our foundation reporter in her column. The next workers will be the Rev. Bertie Lilly Candler, Miami, Florida and Leslie Flint of London, England. Records of their mediumship have appeared from time to time in *Psychic Observer*. Other mediums invited include Mabel Riffle, Fanchion Harwood, Lula Tabor, James Laughton and many more Chesterfield mediums.

Ethel Post-Parrish and a host of Camp Silver Belle mediums have also promised to serve the foundation during the winter many more workers from Chesterfield Spiritualist Camp.

MUCH IN STORE

We are also planning other activities: open forums, discussion groups, and social gatherings. Another project will be to organize a club for the young people. Propaganda meetings will be scheduled each month or so at the Mongolian Room, Hotel Jamestown; seances for the members only, will be conducted for research purposes. We again invite you to join with us in this new project.

I flew to Norfolk, Virginia to attend the International General Assembly of Spiritualists convention where I delivered the lecture Sunday evening. Delegates from all parts of the country were present and extensive plans were formulated for the further work of this lively organization. A detailed report will follow in next issue.

FINLAND SPIRITUALIST

Mrs. Helmi Krohn is president of the Spiritualist Society of Finland. A letter from her says:

"The Aquarian Gospel of Jesus the Christ," has recently been sent to me by an American friend. It made a deep impression upon me. I have translated several Spiritualist
(Continued Page 14, Col. 1)

DAN AND MINNIE



For over fifty years, thousands have received advice, consolation and conclusive evidence of spirit return from Dan McCarthy, spirit guide of the Rev. Minnie Cooke O'Hara, Lily Dale, N. Y. Dan's picture was received through the mediumship of Trude' Lamb, psychic artist. Minnie is one of America's best trumpet mediums and this recent picture is a favorite among her close friends and class members.

the celebration for him on the 8th.

I must not fail to mention the many attractions Jamestown offers, should any of you decide to pay us a visit during your summer vacation.

CHAUTAUQUA OPEN

Chautauqua Institution, open July and August, is but a few miles away. As many of you know, they have world renowned musicians and lecturers; regular college courses, dramatics, opera and all conceivable cultural entertainment is scheduled. It is located on Chautauqua Lake, where every conceivable kind of water sport

phenomena—such as has been described in the columns of *Psychic Observer*.

Next door, at No. 12 East Fourth Street, we have rented the garden floor apartment, a large room for seances; a bedroom, bath and kitchen for the convenience of visiting mediums.

Realizing that inexperienced sitters do not always understand the modus operandi of physical mediumship, we have done all possible to set up test conditions. We had a carpenter board the windows. Over this, heavy drapes were securely tacked to the wall. All the doors, except the entrance, have been nailed and locked. The

CONTINUED
FROM
JUNE 25th ISSUE

HANDCLAPS YOU

THE MEDIUMSHIP OF C

Mr. Cadham has related how Clarence Britton's mediumship began; he traced the development and growth of his psychic powers from early childhood and explained how spirit guidance saved Britton from possible serious injury in a train wreck. In this concluding article, Cadham covers various phases of Britton's mediumship and describes phenomena that occurred through the help of Farmer Riley and other spirit collaborators.

When some harmful influence is generated in a group sitting with Clarence Britton, Mary has been known to close the circle abruptly before the others have known what was transpiring.

Dr. Robinson, White Feather, and Sambo all are alert to prevent harm to their medium.

A thoughtless or uninformed sitter may prepare to light a cigarette or attempt to flash a light unexpectedly.

Materialization, one of the outstanding phases of mediumship, often has its dangers, due to the fact that the sitters may not fully understand the laws which control a seance.

Once, before a flashlight could be turned on unexpectedly, the guides brought the circle to an immediate close.

Due credit must be given these spirit-guides or controls, for many of us know of mediums who

have passed away suddenly, due to shock caused by a light flashing upon a materialized form, or from some over-zealous person's desire to see if fraud is being perpetrated.

Every medium knows of that danger. If sitters wish to determine such things, test conditions should be arranged for with the medium and his spirit controls. A seance is no place for uncontrolled tests.

Among the apports brought to the Britton circles is a heavy, stone age ax head, and a large denomination Russian bill.

THE WONEWOC SEANCE

Apports are not always of a serious nature. The Brittons have many a laugh and chuckle over one which came to them at the Wonewoc, Wisconsin, camp last summer.

When White Feather materializes, he wears a very striking beaded head-dress. Mrs. Elsie Britton, the medium's wife (who also is a medium of great power) admires this headdress, and often requests White Feather to present it to her.

At the Wonewoc seance, the guide replied, "Me bring you something, sometime, little squaw."

He did! The Brittons, at that time, lived in the rear of the large

room which was both cabinet and living quarters. The two sections were divided by piled up furniture, trunks, and the usual house-keeping facilities, and curtained off from the seance room.

PERFECT REPLICA

Among their foodstuffs was a package of Ritz crackers. Not long after White Feather's promise, an apport was brought into the seance room. White Feather reached out his materialized hand to Mrs. Britton and gave her what she thought was an arrow-head.

When the lights were turned on at the end of the seance, she found, to her surprise and amusement, what once had been a round Ritz cracker, beautifully sculptured to make a perfect replica of Mr. Britton's Indian friend.

It is, indeed, unfortunate, that before the likeness could be preserved, it crumbled with the handling it underwent in the curiosity and interest which followed its appearance.

It might be well to speak, here, of the music we all have heard in the circles.

The roped accordion, with its non-slip knots still taped, is played by spirit hands. In a dark seance, it is passed immediately from hand to hand and held by the end member until the lights show it to be the identical instrument.

INDEPENDENT WRITING

In a materialization, with dim green light, we have seen it passed, immediately upon the conclusion of its last note, into Mrs. Elsie Britton's hands by those of the spirit who used it.

Ectoplasmic forms, bright behind the curtains, form a background of light so that all may see.

The accordion, played with great beauty and fluency, is usually operated by Professor Kluxmer, one-time earth musician.

Many times, a mouth organ is operated flawlessly, and at the same time someone who certainly

understands the art of whistling, accompanies it.

Mary Auton has a very sweet, somewhat frail, youthful singing voice which all of us have heard.

During trumpet seances, some of us have been fortunate enough to receive messages written upon the small pads placed on a coarse glass stand in the center of the room.

It is particularly interesting to listen to the paper travel to the person for whom it is intended.

If the paper were tossed down, they s

MEDIUM PHOTOGRAPHS GU



"Left: Spirit 'extra' of Mary Auton
Britton (right) who took

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(X-260)

thrown, or blown its speed would be swift at first, then gradually slowing.

Not so, these papers! They seem to hop down from the table directly to the floor without fluttering.

Then, as if directed by a steady electric current, they travel to their destination, pass around feet and chair legs, turn their corner, and come to an abrupt halt directly in the center of the sitter's chair.

I am very happy about mine! The message is simple. But it is in the old-fashioned, somewhat

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YOU CAN'T HEAR

SECOND AND LAST
INSTALLMENT

CLARENCE BRITTON

un-schooled, handwriting of my elderly aunt who passed away years ago.

It reads: "This is Ella. I am here with you. God bless you." The peculiar old-fashioned "I," the capital letter "H" on "here," and the phrasing, "God bless you," as well as the formation of the letters are identical with my Aunt Ella's penmanship.

Mr. Britton usually keeps objects of many kinds inside the cabinet for spirit friends to use if they so desire.

IS GUIDE AND SELF



ry Anton, guide of Clarence
no took the picture

The medium sits some two feet forward, with his back to the cabinet. Among these objects is a cane, handkerchiefs, a mouth organ, vases of flowers, etc.

The cane pounding hand upon the floor boards often sets up such a vibration that the ankle of a sitter to whom it comes often throbs painfully.

The members of a group may be sitting so close to the wall that only a few inches separate them from the plaster, but the cane has touched one on the back, many times, as has the trumpet, a seeming impossibility.

It was while the Brittons were at the Wisconsin camp last summer (1948), that a man from Madison made a recording, during a trumpet circle, of the spirit voices of his mother, father, and daughter.

FARMER RILEY

He has become an acknowledged friend of Mr. and Mrs. Clarence Britton, for he was so delighted with the tonal quality and intonations of the voices that he has assured the medium and those who have heard his record that he would not part with them for any consideration.

There is one outstanding event in the life story of Clarence Britton which he would wish to see recorded in this little history.

It is the medium's contact with the man who is known to so many, and who became Mr. Britton's great friend and helper.

When our medium was a young man, he heard of the work of the materializing medium, Jim Riley, known to so many as, "Farmer Riley."

Mr. Riley lived in Marcellus, Michigan, and Clarence, feeling a great attraction to him, and realizing the common bond of experiences which they shared, travelled to Marcellus.

EARLY TRAINING

A total stranger to the Rileys, he was met, upon arrival at their door, by Farmer Riley's good wife, Clara. When he met Mr. Riley, a father-son relationship instantly established itself between the two.

Farmer Riley took the younger man under his wing and sat, many times, for the development of Clarence Britton's mediumship. It was through the efforts of Jim Riley that Mr. Britton was first sent to many parts of the United States on missions which the former was unable to fill, due to ill health.

Many of the readers of this article have known him either through his early travels in the west, through his camp and home

groups, or in his tour of Eastern United States for Lloyd Kenyon Jones, publisher of the magazine, "Communication."

REAL PROTECTION

In conclusion, it may be well to reiterate what the above proves: that Clarence Britton is a true Spiritualist. He loves his work, his home is a friendly, welcoming Spiritualist home.

His marriage to Mrs. Elsie Britton was performed by a Spiritualist minister in the cabinet, where the Brittons received the blessings of their spirit helpers and guides.

It would be their earnest hope the writer feels, that something of the true light that is Spiritualism may reach out to you in this record of the mediumship of Clarence Britton.

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(P-259)

LET ME TELL YOU

Continued from Page 11, Col. 4

books, for instance, "Communications with the Spirit World" by Greber, and I should like very much to be able to translate the above mentioned book in Finnish."

She continues and asks me to send her the address of the publishers so that she can write for the permission. It is good to realize that Spiritualism is going forward in all countries, and that our American books are engaging the attention and the interest of other peoples.

HELP WANTED

In another letter from Madame Veronica, 23 North Crescent, St. Annes-on-sea England, I have a request for various papers and literature on Spiritualism. She tells me she is a clairvoyant medium. I quote: "I lost two sons in the war. They were twin boys in the Merchant Navy. My great faith in Spiritualism has saved me from going mad at times. I love it and love my work as a medium. I am very lonely and would be so pleased if someone would be a pen-pal to me and I would greatly try to do what I could in return. *Psychic News* ran a little notice for me so I thought that perhaps you would do the same in America."

Doubtless, throughout our country, there are Spiritualists who would like to correspond with someone to exchange ideas and thoughts about their mutual interest, — Spiritualism.

WHAT DO THEY FEAR?

In the "St. Petersburg Times", May 14, there appeared a large ad announcing a lecture by R. H. Nightingale, "Spiritualism Debunked" at a Seventh-Day Adventist Church. The following letter was a reply to the lecture by Mrs. C. H. Smith, Box 284, Clearwater, Florida:

"It is a sorry situation when one religion or religious belief takes upon themselves the opportunity to denounce or as it is sometimes expressed, 'debunk' any other faith. Webster defines debunk as: 'To divest of

bunk.' He also defines bunk as buncombe or bunkum.

"And buncombe or bunkum, he says is—'speech making to please constituents, or to gain applause, or something said, written, or done for mere show.' Hence, nonsense.

"Divest," says Webster, means 'to unclothe to strip, or to dispossess.'

"Therefore, to debunk anything, you strip it of its, shall we say, show-offishness.

"I believe it is questionable that any religious belief should be classified as 'for mere show'. I also believe that any public oration for the sole purpose of 'exposing the works and beliefs' of another religion or faith can be rightfully rated as BUNCOMBE itself.

"It is not in keeping with the pattern of Christianity as most of us understand it, for any faith to attack another faith. After all, this is the Land of the Free and I am quite sure that means the people can believe and as they prefer.

"If some or certain faiths are being followed by any individuals, as is their privilege, it appears that nothing is to be really gained by so-called denunciations of one faith by another. We usually attack that which we fear."

AUSTRALIA'S MISSIONARY

Last summer at the centennial meeting of the Federation of Spiritualist Churches and organizations, I met Rev. Jessie Curl and witnessed demonstrations of her healing work. Since that time, she has traveled extensively throughout America and made a flying trip to England. I received a most interesting report on the early development of Rev. Curl's mediumship from W. H. Wallis of Elshernwick, Australia:

"The Rev. Curl's work began in this manner: Attending the service at a local Spiritualist church in Victoria, and taking an interest in the service only as a visitor, at the part of the service when the chairman requested the medium to give

clairvoyant description of spirit friends, she, Rev. Curl, clearly heard the words, 'Get up.'

"Turning to the friend seated on the right, she told what she heard and remarked, 'What must I get up for, I cannot see anything, not being clairvoyant.'

"The friend replied, 'Get up and see what happens.'

"On rising from her seat she began to fluently give messages quite out of the ordinary. The friend chimed in, 'That's right. Go on. Help me more. This is the meaning of your 'Get up!'

"Then turning to the person on her left, a string of words rolled out which also suited this individual's case and so it continued until the end of the service.

IN DEMAND

"The good news soon spread to the other churches and from then on the Rev. Curl's services were in constant demand."

"A lady from the island of Tasmania who was present at the first meeting approached our Rev. Curl—promising ac-



REV. JESSIE CURL

Amazing healer.

commodations if she would accompany her home and assist at the meetings over there. She agreed and spent some months with her newly found friend.

"Then the thought came to visit New Zealand and soon the way was made clear and a successful trip followed. The principal towns in both the north and the south were visited with success and then wider fields were sought to be conquered. Without knowing a single person in America, passage was booked for her.

"As a result of her travels, the Rev. Curl has earned an en-

viable reputation as a spiritual healer. Testimonials have been sent to her own people in Australia and now it seems they are most anxious to have their 'prophet' return back home."

THOSE THUMBPRINTS

Ben Cunningham, P. O. Box 202, Orleans, Nebraska, suggests in a letter that a good test for the proof of communication would be to have finger prints. He says: "In a materialization, why not have the materialized person make a print of their fingers from a stamp pad on a sheet of paper. To be of use, this would have to be done by some person or persons who, after passing on, had left behind passports or other papers on which their prints were recorded. If these prints matched, what more proof would any clear thinking person want?"

I have had several passports, but in all my time, never have I been requested to have finger prints made. Mr. Cunningham is probably unaware that Margery Crandon, the powerful Boston medium, had seances where wax molds were used to make the impressions of spirit fingers. It has all been done but still the argument ensues.

TANGIBLE EVIDENCE

It seems to me that the best way to receive conclusive evidence of survival is for the spirits to reveal themselves much as they looked while here on the earth; or to give them an opportunity to speak through a medium. This should be sufficient proof for anyone. and besides, if they did take the finger prints, the evidence still would not be accepted by everyone. Each person wants to have his own experience and his own evidence whether it be a form, a voice, or a thumbprint. Tangible evidence convinces most people and if this does not then nothing will.

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HOW SPIRITUALISM HAS INFLUENCED MY LIFE AND MINISTRY

I have been asked by the Editor of the *Psychic Observer* to write on the influence which Spiritualism has had on my life and ministry, and I am only too glad to do so.

But, in order to avoid even a shadow of misunderstanding, let me at once say that by Spiritualism I mean the belief that Survival is now a proven fact of science and is being daily proved to be so by psychic students all over the world.

I also mean by Spiritualism conscious communication, direct or indirect, with loved-ones, friends and helpers on the other side.

Like my Jewish, Mohammedan, and Buddhist friends, I do not make Spiritualism my religion.

LOOK AT THE FACTS

I am fully satisfied with the Christian religion, just as they are with the Jewish, Mohammedan and Buddhist religions.

In other words, neither they nor I have found it necessary to give up our religious beliefs as a result of our having become convinced believers in Survival as a proven fact, and in the help that may be derived from wholesome communication with those in the Unseen.

Well now, having said that and cleared the ground, I feel free to write frankly about what Spiritualism has meant to me.

When I was studying theology at London University, I sat under a professor who taught us that the miracles and theophanies (i.e. "The angel of the Lord appeared" and the like) reported in Scripture were not *facts*; they did not really happen; they were not objective facts.

THE NATURAL ORDER

They were, he said, merely the natural and primitive Easterner's picturesque way of describing his own subjective dreams, thoughts, reasonings, intuitions, etc. . . .

I was thankful to hear it.

For, so far as I knew, no such miracles or theophanies occurred then, and had long had my doubts whether such contradictions of the natural order of things had ever really taken place.

These doubts of mine were not only confirmed by the professor but also by the then Bishop of London, who had written that the angels are with us today, doing exactly the same kind of work as they did in Bible days.

TRIED TO SAVE

That convinced me that angels were mere "birds of imagination"—not real, active spiritual beings—for I had studied my Bible and knew the kind of work that angels were supposed to have done through-

the miracle stories to make them fit into an iron theory of "Natural Law", which excluded all miracles and theophanies.

One day, however, I went with a friend to hear Sir Oliver Lodge speak on the subject of "The After Life", and he told us quite calmly and seriously that he had spoken to the "dead" who, under certain conditions, could be seen and heard and spoken to.

It was as if the ground beneath me had suddenly given way and the heavens above had opened!

I remember saying to my friend: "If what he has just said is *true*, I shall never rest until I have spoken to the dead", for I knew instinctively

BY

THE REV. G. MAURICE ELLIOTT

out the Bible, from Genesis to Revelation.

So I looked forward to the day when, as minister of a church, I could explain these things to the people and so save them from the worrying doubts and difficulties which I had had to encounter.

The day came, and it was a sheer delight to pass on to others what had been taught me by the professor and bishop. And this new knowledge seemed at first to fit in well with the modern scientific outlook and the Higher Criticism of the Bible.

"MIRACLE" STORIES

But I found that the more I tried to "spiritualize" the miracles out of the "objective" into the "subjective," the more difficult became the task, for nothing seemed to fit properly.

Like Procrustes (the Greek robber who stretched or cut a piece off the legs of his captives so as to fit them to an iron bed), I was faced with the necessity of detruncating

that, if the dead could be spoken to, innumerable books could at once be removed to the lumberroom, and innumerable men and women rescued from the dungeons of materialism.

It was clear, too, that such a fact as conscious, objective contact with those in the other world would bring reality and vitality into the belief in "The Communion of Saints", and, of course, make professors and bishops think again!

So, I lost no time in beginning a thorough investigation of the subject. I sought the company of those who were regarded as authorities and I read their writings.

I joined a college of psychic science, where the best psychic instruments were made full use of and where psychic phenomena were observed, studied and classified.

Never shall I forget the first time I heard the dead speak in the "direct voice"!

I had travelled a long way by

train to gain the experience, and on my way home I entered a railway carriage in which were three soldiers and, incredible though it may sound, I soon found myself telling these three complete strangers of my astounding experience of hearing the dead speak.

They could see how thrilled and excited I was! But to my amazement, one of the Tommies exclaimed: "My sister believes in that; she swears she's spoken to the dead!"

Another said: "I've got an aunt who believes in it but we always calls 'er "dopey".

The third merely said: "Isn't that what that bloke Oliver Lodge believes?"

COULD BE

The calm reaction of these three men to what I had imagined was thrilling and exciting news greatly puzzled me, and I had the feeling that they could not possibly have understood what I had told them, namely, that *I had that very night heard the Dead speak*.

Or,—shattering thought!—had my general demeanor convinced them that I (like sister, aunt and Lodge) belonged to the fairy-airy asylum where live the hallucinated but quite harmless folk.

PERSONAL EXPERIENCE

When later, however, I began to reflect on this more than extraordinarily undisturbed attitude of the soldiers, I became pretty sure of two things:

(a) that psychical experiences are more general than we think.

(b) that the telling of these experiences to the average person conveys about as much to him as the word "ice" conveyed to a dweller in the torrid zone before refrigeration was developed.

Nothing but the actual witnessing of psychical phenomena will convince the average person that "natural laws"

How Spiritualism has Influenced My Life and Ministry

are not the only laws and that "miracles" *do* happen and are merely unclassified phenomena.

I am here using the term "miracles" in the conventional sense. My own belief is that "miracles" are natural—not in the limited, hidebound sense in which the term "natural law" is used, but in the wider and much more scientific sense of all laws—physical, mental, psychical and spiritual — being natural.

But how much do we today really know of these laws compared with what we shall know a century hence!

THE REAL EFFECT

Probably about as much as the decorous old spinster knew about evolution who, on being told that humans were descended from apes, fainted dead away and on coming to exclaimed: "Oh, let's hope it's not true, and if it is, let's hush it up!"

Now, what effect did hearing the dead speak, and witnessing the incredibly wonderful phenomena associated with Spiritualism, have on my life and ministry?

It not only added much knowledge to my faith but it floodlit the whole Bible, and convinced me that that book is saturated with psychical phenomena from beginning to end—with dreams, visions, voices, clairvoyance, clairaudience, trance, automatic-writing, materialization, dematerialization, and so on.

And it became increasingly clear that what I had hitherto taken to be Eastern imagery might be fact, actual fact.

WHEN I UNDERSTOOD

This led me to re-study the Bible in the light of what I now knew, and I soon discovered that the key to the full understanding of the miraculous and theophanic elements in the Bible is the psychic one.

Moreover, I found that psychic science shed a revealing light on hymns and prayers.

For instance, I noticed that in one of her hymns the Church

calls the angels "heavenly guides," and reminds them of their duty towards us.

The hymn opens with, "They come, God's messengers of love," and ends with "Ye heavenly guides steal not away, God willeth you with us to stay."

Did the reader know that the Church regards these "guides" as being so human that at times they may even



REV. G. MAURICE ELLIOTT

"I know it is true."

try to "steal away" when they know it is God's Will that they should stay with us!

I had, of course, sung that hymn many times but had failed to be surprised that the angels should be referred to as "messengers" and "guides". But these angels had meant no more to me than the fairies and nymphs of heathen mythology.

How differently I sing that hymn today. It now has meaning. It is beautiful: it is helpful: I know it is true.

Then again, in the Church of England Prayer Book there is a special prayer for use at the Feast of St. Michael and All Angels. It reads:

"Almighty and Everlasting God who has ordained and constituted the ministry of angels and men in a wonderful order, mercifully grant that as Thy holy angels always do Thee service in heaven so by Thine appointment they may succour and defend us on earth."

We have already seen that

the angels are "messengers" and "guides," and here, in this collect, the Church is asking God to "appoint" messengers from the unseen to "succour and defend" us.

All this set me thinking, and I came to the conclusion that sooner or later the Church would not only welcome the findings of psychic science, but would realize that those findings do but confirm and corroborate the Church's established belief in the presence and work of messengers and guides from the unseen.

To try and introduce the subject to Church people, I wrote "Angels Seen Today," which was followed later by "The Challenge of Spiritualism," and "The Psychic Life of Jesus."

UNHEARD OF

Then, at the request of the Dr. Talbot, Bishop of Winchester, I wrote "A Modern Miracle," which told of how my daughter was saved from certain death by the direct intervention of a messenger from the unseen.

Later still, when I was Vicar of a London parish of 10,000, I felt it only right to allow those who had received, and had carefully developed, "gifts of the Spirit" (1. Cor. 12.) to exercise those gifts within the House of God.

I, therefore, gave a few dedicated psychics the opportunity of doing so in the Lady Chapel of the Church.

The peace and sanctity of those meetings will long be remembered by those who attended them. Contact was made with high spirits who when in earth-life, were the leaders and guides of men.

BISHOP AMAZED

We were only a handful of men and women whose eyes had been opened to the reality and nearness of those in the unseen world and who had met together to put into practice our belief, just as St. Paul did in the Churches which he formed.

But soon my bishop got to hear of it, and wanted to see me.

At his palace he told me that what I was doing must stop, and that any attempt to communicate with the dead was

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SPIRITUALISM INFLUENCED MY LIFE

"dangerous to the living and dishonoring to the dead."

Under no conditions whatever could he permit me to continue to hold those sacred meetings in the Lady Chapel.

I suggested the church hall, but the bishop would not allow them to be held anywhere on Church premises.

Now, this meant, or could have meant, the final defeat of all that I had been fighting for.

A FOND HOPE

I told the bishop so and begged him to believe that, while understanding his point of view, I felt in duty bound and in conscience urged to resign my London living and, as a clergyman still in Holy Orders, to carry the message of "Survival" and "Communication" throughout the length and breadth of the land.

Since that time I have addressed meetings ranging from 8,000 in the Royal Albert Hall, London to a few people in a drawing-room, back-parlor, or caravan.

I shall hope, one day, when I visit your country, to tell you more about those meetings.

But my one great desire has ever been to bring this knowledge of psychic things into the Church so that Church people may judge for themselves whether or not the study and practice of psychical science is "dangerous to the living and dishonoring to the dead."

ARCHBISHOP LISTENS

Also, I had been living for the day when an Archbishop of Canterbury would appoint a committee to thoroughly investigate the supernormal phenomena associated with Spiritualism.

Well, a day came when I heard that the Dean of Rochester, Dr. Underhill (later Bishop of Bath and Wells) was a water-diviner and interested in all psychical phenomena.

I at once sought an interview, which was freely granted,

and asked the dean whether he did not think that the time was ripe for the Church thoroughly to investigate the phenomena.

The dean agreed, and together we went to see Archbishop Temple, who was then the Archbishop of York.

We reminded His Grace of what the Church so plainly admits and teaches in her Prayer Book and Hymn Book, and how the Spiritualists claim to contact angels, messengers and guides about whom the Church sings and prays.

A JOB TO DO

We stressed the point that the Church was losing some of her most devoted members because of her silence and lack of any guidance on the subject, and that if the Spiritualists were wrong, it was the duty of the Church to put them right.

But, as we told the Archbishop, how could the Church put them right if she knew little or nothing of the things that had put them wrong.

HOW IT STARTED

The Archbishop was very appreciative of the trouble we had taken in the matter, and to our great surprise and much greater delight, entirely agreed with us.

He consulted with the Archbishop of Canterbury almost immediately and persuaded him to appoint a committee to investigate the phenomena associated with Spiritualism. Among those who sat on that Committee were:

The Bishop of Bath & Wells, Dr. Underhill.

The Dean of St. Paul's, Dr. Matthews.

The Master of the Temple, Canon Anson.

Nolloth Professor of the Christian Religion at Oxford, Canon Grensted.

The investigation continued for many months, and at the close of it these four Church dignitaries, together with others put their signatures to the Majority Report of the Committee's findings. This Report affirmed:

"It is certainly true that there are clear parallels between the miraculous events recorded in the Gospels and modern phenomena attested by Spiritualists. And if we

assert that the latter must be doubted because they have not yet proved capable of scientific statement and verification, we must add that the miracles, and the Resurrection itself, are not capable of such verification either. . .

"The Church of England, for reasons of past controversy has been altogether too cautious in its reference to the departed . . . If Spiritualism contains a truth, it is important to see that truth . . . as filling up gaps in our knowledge, so that where we already walked by faith, we may now have some measure of sight as well. . .

"It is clearly true that the recognition of the nearness of our friends who have died, and of their progress in the spiritual life, and of their continued concern for us, cannot do otherwise, for those who have experienced it, than add a new immediacy and richness to their belief in the Communion of Saints. . ."

The reader will, I think, now agree that I was not far wrong in my prediction that the Church would sooner or later welcome the findings of psychic science, and see in them the confirmation and corroboration of her own established (but almost moribund!) belief in the ministry of messengers and guides from the unseen.

FAITH RETAINED

Today I am more convinced than ever that, if we go the right way to work, we can, with the Majority Report in our hands, win vast numbers of Church folk and laity to the truths for which we stand.

Well, perhaps by this time I have said enough to show how profound and pervasive has been the influence of Spiritualism in my life and ministry.

So great has been that influence that it caused me to resign my living and all possibility of preferment and financial security.

It did not, however, cause me to give up my faith or Holy Orders. On the contrary, it increased my faith and convinced me that Spiritualism, as

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I have defined it, is an inherent part of the gospel which I was ordained to preach.

In this materialistic, unbelieving age nothing is more important than to convince people that the existence of a life after death is no longer hypothetical but is a proven fact, that there is no 'death', that we all continue to live and to reap what we have sown, that our loved-ones over there are as interested as ever in our welfare here and are only too anxious to help us if we will give them the opportunity of doing so.

A GAP IS FILLED

Finally, let us remind all Church people that "there are clear parallels between the miraculous events recorded in the Gospels and modern phenomena attested by Spiritualists, and that Spiritualism fills up gaps in our knowledge "so that where we already walked by faith, we may now have some measure of sight as well", and that "there seems to be no reason at all why the Church should regard this vital and personal enrichment of one of her central doctrines with disfavor".

SCIENTIFIC PROOF OF SURVIVAL

By A. CLARENCE ARMSTRONG

My sixty odd years of original research work along psychic lines leads to the belief that nature provides the means for science to make the discovery—that Survival can be scientifically proved.

Professor Carpenter, in his work, "How To Hypnotize" says that "anyone able to relax enough to sleep may be hypnotized." He also says that any hypnotized person may be controlled by a spirit, which will usually withdraw if requested to do so."

But, suppose that instead of giving a hypnotic entertainment you wish to add to the sum of human knowledge, and instead of requesting the controlling intelligence to withdraw, you proceed to interview him?

HYPNOTISM

As an original psychic researcher that is exactly what I have done, and I find that, if it is their first adventure in controlling a hypnotized subject they are automatically right back where they left off mortal life. Here, I maintain, is the scientifically uncontrovertible proof of Survival.

Let me cite a few outstanding instances.

A freight agent where I went to bill out a car told me that his housemaid was complaining of everything being dark in broad daylight. He was suspicious that it was caused by a spirit influence, and asked me to come over to investigate with him.

Rubbers and overcoats were hardly removed before the maid was complaining about the darkness, and as we sat down with her it was evident she was completely entranced and complaining that it was so dark.

I told her to look up and said that light came from above, and presently she said, "I can see

you. You are Clarence Armstrong, and I am your cousin Georgia from Chicago." (We had heard that cousin Georgia had married and passed to spirit with her baby.)

After recognizing me she said: "I see my mother and she is holding my baby, and says for me to come."

And the maid awoke from the trance condition, with the darkness that had bothered her for several days, gone.

LODGE'S EXPERIENCE

An aunt who lived in Chicago and was present at cousin Georgia's bedside when she passed away came to visit us, and I told her about the seance with the housemaid. She declared we had witnessed an exact reproduction of cousin Georgia's passing to spirit.

Sir Oliver Lodge had a very similar experience with a London medium for direct control. He visited the medium with great expectations of being able to speak directly with his son Raymond in spirit.

All his communications from Raymond had been through the guides of various mediums. His disappointment may be gleaned from the heading he gives the chapter in his book called "Raymond" describing the seance—"Nothing Evidential"—when the fact was he had received the most complete evidence of his son Raymond's survival, because he unconsciously reproduced every detail of Raymond passing to spirit on the battlefield in France.

WHAT HAPPENED

A Civil War veteran was present once when a hypnotized person was being controlled by a spirit. She lay on the floor and complained of the cold and icy water that was splashing over her with each incoming wave.

WHITNEY AT BRADY LAKE



REV. RALPH WHITNEY
Columbus Minister

Finally she was able to mention the name "Herbert Haddock," and the veteran recognized him as a former comrade in arms, a tent mate, in fact.

He said that at the second battle of Fort Sumter it was December, and very cold for that locality. His company was ordered to "double quick" along the beach where the tide was out, and as they ran an enemy sharpshooter discovered them.

Herbert Haddock was hit and fell on the beach. His comrade could not stop and pick him up, so he passed to spirit from exposure to the ice-cold water of the incoming tide. They found his body where the tide had deposited it on the beach.

NOT SO EASY

At another sitting with this sensitive, we were waiting for a man to arrive, when the medium came to me to feel her face. She said she felt like a nine-year-old girl "burning up" with a fever.

Her face was very red, but to my touch it felt cold and moist.

Our guest arrived, and we formed a circle about a small stand. Our visitor was on the left and I was on the right of the medium who was quickly entranced.

The controlling intelligence was unable to speak for some time and the visitor asked, "Is it Auntie?"

(Continued Page 19, Col. 4)

The Rev. Ralph W. Whitney's three-week engagement at Lake Brady Spiritualist Camp, Brady Lake, Ohio, begins Sunday, August 21st. On this date, Psychic Observer Day, the Rev. Whitney's afternoon demonstration of clairvoyance will be preceded by an address by Juliette Ewing Pressing, editor and publisher of "Spiritualism's Pictorial Journal."

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(Continued from Column 4)

"burning up" with scarlet fever when she came in contact with the 18 year old girl through whom she was to speak to mortals. This condition of being back exactly where they left off mortal life only applies to a first contact.

Neither does it apply to automatic writing or inspirational writing or speaking but in every case where the spirit controls a mortal so as to use their vocal organs for the first time they are automatically back exactly where they left off mortal life, and this, I think, is scientific proof of Survival.

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PROOF

(Con't from Page 18, Col. 3)

"No, sister," came the reply.

"Oh, yes, I had a sister, but I do not remember her."

"No, you were four" was the reply, "and I was nine when I passed to spirit. I was with you in the office today where you work, and tried to make you understand I was there, but I could not arouse a memory that did not exist."

"CHASM OF DEATH"

And so brother and sister conversed for half an hour, when he said to her: "Is there any message you would like to send to mother?" And without the slightest hesitation she replied: "Yes, tell mother I never got the cherries."

"What," he said, "spanning the chasm of death as you are, are five words all the message you have for mother?"

And she replied: "Yes, because mother and mother alone will know that those five words have come from me, across what you call the chasm of death, and that is all that really matters."

Some weeks later the mother came to visit her son, and I asked her if she understood the message about the cherries, and she replied: "Yes, when my daughter was very sick with scarlet fever I took care of her, and just outside her chamber window was a large cherry tree laden with ripening fruit."

"All day long she begged of me to give her some of the cherries, but sick as the child was, I thought it would not be best for her to have them, so I told her when she got well she could have all the cherries she wanted, but not then. That night she passed away. No, the poor child never got the cherries."

FIRST CONTACT

This incident had happened in Buffalo 20 years before the medium was born and 150 miles away.

Like all the other cases I have observed, the spirit was automatically a nine-year-old child (See Column 3)

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Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

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Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Spiritual Science Church, 1202 East Plymouth St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig. Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera, Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave.; Masonic Temple; Sun. 7:30 P. M.; Rosa Locke; Charles Hamilton.

xxx

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd.; Sophie U. Norton.

God's Law of Truth Spiritual Church, 2500 Daly Street; Sunday 7:30 P. M.; Rev. Lillie Mueller.

Agasha Temple of Wisdom, 353 No. Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All-Seeing Eye Spiritual Ch., 966 West 47th St., Sunday, Healing 7:45 P. M., Services 8 P. M.; Message service Wed. 2 P. M.; Rev. Anna Crosby.

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Temple of Universal Truth (Rowena Field Memorial) 801 South Wilton Place (Corner 8th) Sun. & Tues. 7:45 P. M.; Question hour Tues.; Organ recital precedes each service; Pastor & Pres., Rev. Vincent M. Wilson; Ass't Pastor & Sec'y-Treas., Rev. Ethel L. Wilson.

Spiritual Fellowship Group, Inc., 2936 W. Eighth St., Room 203; Sun. 2:30 P. M. 4 & 8 P. M.; Wed. 2 P. M.; Jane M. Sipes; Phone: Exposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figueroa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation & Healing).

Optimistic Science Temple, 1719 North 50th St., Sun., Healing, 7:30, lecture & messages 8 P. M.; Tues. Ladies' Aid, 11 to 4—Lunch at noon, Messages 2 P. M.; Lecture, messages and healing Wed. & Fri. 8 P. M.; Rev. Jessie Weeks, pastor; Rev. J. Thomas, Ass't Pastor.

Ch. of Divine Philosophy, 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly.

xxx

Oakland, California

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barner

xxx

Ocean Park—Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

Pacific Grove—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

xxx

Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

xxx

San Bernardino—1st Sp'list Asso., 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

xxx

San Carlos—White Cross Center, 118 Dale St.; Classes, Fr. 8 P. M.; Teacher, Irene Remillard.

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San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

Bright Star Ch. of Master No. 157, 4608 Kansas St.; Sun. 7:15 P. M.; Myrtle Dyson.

xxx

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

First Sp'list Temple, 3324 Seventeenth St.; Nell F. Martin.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Spiritual Ch. of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing & Direct Voice Medium.

Psychic Center, 3350 22nd St., (Between Valencia & Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Rev. Nita Harding; Phone: Mission 7-2519.

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San Jose, California

Western Star Sp'list Ch., 65 South 7th St.; Sunday Services 2:30 P. M. Message service 3:30 & 7:15 P. M.

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

xxx

Santa Barbara—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

xxx

Santa Cruz—House of Spiritual Communion, 513 Center St.; Sun. & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

xxx

Vista—Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

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Pueblo—International Evangelical Spiritualist Ch., City Y.M.C.A., 110 West Eighth St., Sun. 6:45 & 7:45 P. M.; Carolyn G. John, Pastor; Elmer B. John, President.

CONNECTICUT

Bridgeport — Triune Circle of Light Ch., Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M., Healing; Wed. & Sat. 8 P. M., Classes; Dr. E. L. Patterson, M.M.S., Minister.

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Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

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Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

xxx

New Haven—Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

xxx

Niantic—The Connecticut Sp'list Camp Meeting Assn.; Pine Grove; 1949 season, July and August.

xxx

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 1012 9th St., N. W., 3rd Floor; Sun. 8 P. M. A. Hofferman Pastor; 1349 Maryland Ave., N. E. Assistants, C. Hickerson, J. Gray, V. King, M. Trash. (Open all summer.)

First Spiritual Science Ch., 1900 "F" St., N. W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller, Pearl Perc; Z. A. Wright, 450 New Jersey Ave., S. E.; Phone: Trinidad 8993.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

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Fort Lauderdale—Beckoning Light Sp'list Ch., Woman's Club, Stranhan Park, Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

xxx

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

xxx

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lilly Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellows' Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shendoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Erma McNab; Pearl Hinkson.

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Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

IDAHO

Emmett—Kosmology Ch. and Health Center, James R. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

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Chicago, Illinois

Englewood Psychic Science Ch. & White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

Faith Spiritualist Church, 2614 North Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

Belmont Sp'list Ch., 1219 Belmont Ave.; Sun. & Thurs. 2:30 P. M. & 8 P. M.; Sec'y., Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 1625.

First Sp'list Episcopal Ch. of Chicago, 721 Belmont Ave., E. Blau, secretary.

National Society of Spiritual Science, Inc., Kimball Bldg., Room 1621; 25 East Jackson Blvd., Public service Sat., 7:15 P. M.; Healing, lecture, messages; everyone welcome; Rev. Maria Strazzantoeilli, minister; Phone: HA-7-2309.

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

(Chicago Continued Page 21)

(Chicago Continued)

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M.; Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2421 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1418).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CAPITOL 7-2110).

Cosmic Science Ch. Inc., 3165 North Clark St. Sun. 3 & 8 P. M.; Wed. 8 P. M.; Cosmic Divine Healing Service, Friday 8 P. M.; Rev. Rice R. Massey, Founder; Phone: KEDzie 3-5732.

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Liberal Psychic Science Ch., Midland Hotel, 172 W. Adams St.; Sat. 7:30 P. M.; Pastor, Anthony Camardo.

Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

Danville — 1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267).

Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Lola Newgent.

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

Peoria—Spiritual Ch. of God Center, G.A.R. Hall; Rev. M. E. Price, 813 West Gift; Phone 2-4608.

MISSOURI

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Chesterfield—Chesterfield Sp'list Camp, 1949 season: June 25th to August 22nd; Mable Riffe, Sec'y.

Elkhart—Clark's Memorial Sp'list Ch., 316 Division St.; Sec'y, Chloedell Wolfe.

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

Hammond, Indiana

Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

Holy Quietness (S.M.A.) Sp'list Ch., 813 West New York St., Rev. Mamie Worland; J. A. Worland.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Aime L. Reep, Pastor; Carl Reep, Pres.

Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

Marion—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

Richmond, Indiana

Independent Sp'list Association, 115½ North 14th St.; Carrie Owens, President, P. O. Box 95, Richmond.

Church of Truth (S.M.A.) Morton Center, N. 9 B; Lounge Room; Pres. Nellie Mervin, 417 N. W. "K" St.

South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Davenport—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Clinton—Mississippi Valley Sp'list Assn., Mt. Pleasant Park Camp; latter part of July and thru Aug.; North of Davenport on Illinois state line.

KANSAS

Kansas City—1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

Kansas City—Sp'list Camp Mayflower; On Mission Creek Road, ten miles from Kansas City; 1949 season: July and August.

Wells—1st Society of State Sp'list Camp; on Ottawa County Highway No. 813; 1949 season: August.

Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

KENTUCKY

Paducah—Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Falth; Sunday service & Wednesday evening class conducted at pastor's, Rev. Walter R. McNeill, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'list, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

Northport—Temple Heights Sp'list Assn.; near Camden and Belfast; 1949 season: August.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

Brockton—Occult Science Ch., 33 East Elm St.; (G.A.R. Hall); Rev. Charles E. Lyons, 217 Nilsson St., Brockton (41) Mass.

Cambridge—First Sp'list Ch., 631 Mass. Ave.; Marion F. Unham.

Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

Lake Pleasant Massachusetts

New England Sp'list Assn.; 1949 season: July 31st to Sept. 4th; Theodore C. Russell.

National Sp'list Alliance; Sun. services during July; Near Greenfield, Mass.

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

Onset—Onset Wigwam Camp, 1949 season July and August; Sec'y, Estelle Haven, 28 Haskins St., Providence (3) Rhode Island.

Quincy — First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsenroft.

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Battle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

Cadillac—First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

Charlevoix—Christian Sp'list Memorial Ch., 216 Antrim St.; Rev. Flossie G. McColm.

Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St. Sun., 8 P. M.; Pearl Burns.

Detroit, Michigan

Dr. Robert Jensen Memorial Ch., 2024 Vine-wood Ave.; Clara Barnett Smith.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M.; Hazel Damrau.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fennell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Ch., 2024 Line-wood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Ver-nor Hgwy. E.; Sarah Anderson.

Christian Church of Progress (Spiritualist), Eastern Star Temple, 80 West Alexandrine Ave.; Jean Peattie, Sec'y.

Memorial Tabernacle, 840 Dragoon Ave.; Pres., Mildred E. Cosner.

Eaton Rapids—Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Pres., G. H. Moler; Sec'y, Mrs. M. Fisk.

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

Lansing—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg., Townsend St.; John W. Bunker.

Muskegon, Michigan

Sp'list Ch. of Truth, 1143 Spring St.; Harry Rogers.

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

Roseville—Ch. of Harmony of Christian Cor-inthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

South Branch—Chain Lake Sp'lists' Camp Assn.; 1949 season: July and August.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

Minneapolis, Minnesota

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson.

St. Paul—Golden Rule Sp'list Ch., 25 E. 6th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

St. Louis, Missouri

Third Sp'list Ch., 3549 Arsenal St.; Anna Bothmann, 3553 Alberta St., St. Louis (16).

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale, 7137.

Bright Star Ch. of Unity—Ch. of Prophecy & Divine Healing; 3660 Castleman; Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer, Minister; Phone: Pilspect 3830.

NEVADA**Las Vegas, Nevada**

First Spiritual Science Ch., 1st & 3rd Tues. 8 P. M.; Lecture Forum, guidance and help—Odd Fellows' Hall, 110 North Ninth St., Rev. Evan Shea. Phone: 4926M.

NEW HAMPSHIRE

Blodgett's Landing—Lake Sunapee Sp'list Assn.; near Newport and Manchester; 1949 season: August.

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

South Effingham—Camp White Cloud; Services: Mon., Thurs., Sat. & Sun., 8 P. M.; Grove service Sun. 3 P. M. Florence Cole Heckman, Director.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Shotz.

Camden, New Jersey

4th Sp'list Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Helmann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remson.

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Free-stone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone Lambert 3-0979); Myrtle Morse.

Riverton—1st Sp'list Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15 Healing; 7:30 Lecture & Message; Rev. Emma M. Munch; Phone: Riverton 9-0306.

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

Binghamton, New York

First Sp'list Ch. of Binghamton; Closed during July and August; Hilda Day, 229 Front St.; Shas. Elliott, 557 State St.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt.

Brooklyn, N. Y.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux. 5808 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Katherine Gressinger.

St. John's Sp'list Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway 4th Ave. Local-177th St. Station) Lillian Johnson.

Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun.); Edith Sandy, 62 College St.

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

Pierce Memorial Sp'list Ch., 15 Harwood Pl.; Advanced Class, Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; Medium's Day, 3rd Sun.; Mildred Mason.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

Freeville—Central New York Sp'list Assn.; 1949 season: July and August; Mark Sturdevant, President.

Freeville—Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

Jamaica—Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

Richmond Hill South—Ch. of Spiritual Guidance (closed during July and August) 111-41 120th St., Wed. 1 P. M. Messages; Sun. 8 P. M.; Rev. Mollie Beck, classes; Phone: Virginia 3-5979.

Richmond Hill—Spiritual Center of Unity; 89-31 114th St.; Phone: Virginia 7-5120 W Sunday 8 P. M. (Closed June 26th to Sept. 18) Classes for spiritual unfoldment, Hilda White.

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

New York City

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 9th St., Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Charles Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M. Anna C. Gaze.

Beacon Light Sp'list Ch., 169 W. 98th St., Apt. No. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

Helen Brand Memorial Ch., 530 West 136th St., Apt. No. 65; every other Sunday 2 P. M.; Rev. Hazel Herrejon; Phone AU-3-0932.

Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Sp'list Ch., 1101 E. Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

Schenectady—Progressive Sp'list Ch., 6 Myn-deese St., Sun. 7:45 P. M.; George Howard; Maud Van-Tassel; Lillian Welr.

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robison.

Spiritual Science Ch., Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

Utica—Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO**Akron, Ohio**

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 88½ East Mill St.; Revena Roshon.

Ashley—The Ashley Sp'list Camp Assn. Woolley Park; 1949 season: July 2nd to Sept. 8th; Harry B. Creekbaum, President.

Ashtabula—1st Sp'list Temple, Main & West 43rd St.; President Ralph D. Cutlip; Sec'y Mrs. R. D. Cutlip, 129 Ross St.

Brady Lake—Lake Brady Sp'list Camp Assn., 1949 season: June 26th to Sept. 4th; Della Kingsbury, President.

Canton—First Sp'list Ch., 803 Tuscarawas St., West; Sunday 7:45 P. M. Estyl V. Fuller, 912 Second St.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colerain Ave., (north-side); Sun. & Wed., 2:30 & 8 P. M.; Augusta Toushard.

Psychic Studio, 3407 Erie Ave., Aut. 315. Frances E. Shelley.

Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

(Lakewood) Universal Ch. of Truth, N. W. co. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENDicott 1250).

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 Eas. 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeyer, Ass't Pastor; Telephone: Garfield 6208.

Spiritual Science Ch., 1628 E. 55th St., Rev. Rene' Hunt.

Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

Columbus, Ohio

The Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Rev. A. A. Hamilton, Pres., 29 E. Blake Ave., Columbus (2).

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

Ohio Ave. Sp'list Ch., 86 South Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney.

Dayton—Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

East Liverpool—1st Sp'list Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

Frement—1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Hocombs; Sarah Biddulph, Toledo.

Greenville—Christian Sp'list Ch., 510 Front St.; Walter F. Heller.

Sandusky—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

Sherwood—Sherwood Sp'list Camp; located west central part of Ohio; 1949 season, July and August.

Steubenville, Ohio

White Shrine Temple, 158 North 4th St., Pres., Bessie Von Dyne; Sec'y, Earle E. Hennis, 308 Lincoln Ave., Wings Jct., Ohio; Lecturer, Florence Jury.

Toledo, Ohio

Camp, Newark, N. Y. (Hydesville Road). Church of Revelation No. 16, J. W. Green Co., Jefferson and Ontario Sts.; Pastor, Agnes A. Mower; Sec'y, Marie Lindroth.

Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

1st Sp'list Episcopal Ch., 630 Western Ave. (at Field) Lyceum (Sunday School) 10:45 A. M.; Sun. evening service 7:45 P. M. President, Haskell Siders; Minister: Rev. Fred L. Felix.

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Meszanine — Commodore Perry Hotel; Hazel Laferty, Sec'y; Mrs. Z. H. Ballmer.

Warren—Christ Universal Sp'list Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun. & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

Salina—Oklahoma Sp'list Camp Assn.; Radiant Springs, 1 mile south of Salina; 1949 season: July.

Tulsa, Oklahoma

Universal Science Ch., 1112 N. Boston; Sun. & Wed. 8 P. M.; Earl W. Myers, President.

Second Sp'list Ch., 919 S. Cheyenne St.; John H. Cuddy.

Christian Sp'list Ch., Fourth at Cincinnati; Sun. 8 P. M. Pastor, Fay Alexander; Ass't Pastor, Nellie Huddleston.

OREGON

Canby—New Era Sp'list Camp; Clackamas County; 1949 season: July and August.

Oregon City—1st Spiritual Religious Association of New Era (Canby); 1st & 3rd Sun. 2 P. M.; Pres., Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St.

Portland, Oregon

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Second and Fourth Sun., 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merchant.

Portland — Progressive Psychic and Divine Healing Center; 11 miles from Portland; 1949 Season: July and August.

Salem—1st Sp'list Ch., 248 North Commercial St., Sun. 2:30 & 7:30 P. M.; During summer months evening services only; Pres., Sam J. Harms.

PENNSYLVANIA

Allentown—Psychic Group and Healing Center, 301 Priscilla St.; Harry E. Brittenburg.

Bethlehem — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

Charleroi—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara K. Openshaw; Sec'y, Robert Openshaw, Box 216 Elrama.

Ephrata—Camp Silver Belle, Mountain Springs Hotel; 1949 season: June 25th to Sept. 6th; Ethel Post-Parrish, Sec'y.

New Castle — Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Parkland — Parkland Heights Sp'list Camp Meeting Assn.; Bucks County; Sun. meetings during June, July and August.

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

Pittsburgh, Pennsylvania

Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

Reading — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive MacMillin (Phone 9502).

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

Beaumont — Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

El Paso—Open Door Spiritual Christian Ch., 2531 East Yandell Blvd., Sunday 10:45 A. M.; Sun. and Wed. 7:45 P. M.; Rev. Bula F. Kopf.

Fort Worth—1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.

Houston—1st Sp'list Ch., 611 Calhoun St., Myrtle London Riggs.

San Antonio, Texas

1st Spiritual Christian Ch., 503 Trenton Ave.; V. R. Cummins.

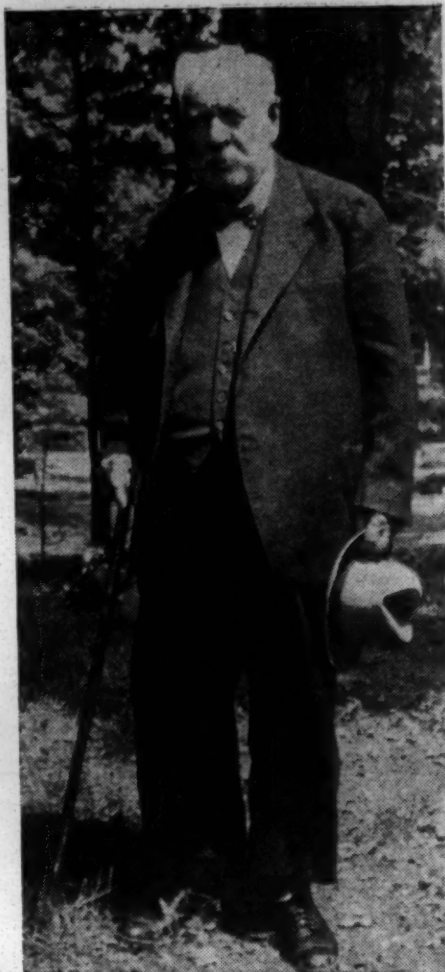
Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

Norfolk, Virginia

Memorial Sp'list Ch., 305-307 West Thirty-Seventh St., Charles Harrison Engel.

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Sun. Evening; Rev. Fred A. Jordan.

Lest We Forget



P. L. O. A. ("Perry") Keeler, Washington, D. C., passed away last year. Those who loved, honored and respected this great slate writing medium will remember his birthday, July 4th. During his latter days many celebrated this occasion with him.

Over a period of 70 years, thousands traveled great distances solely for the purpose of having a private sitting with Keeler and his able spirit collaborator, George Christy.

The above picture was taken on Keeler's 94th birthday, two years ago by Theodore Everett, Conneautville, Penna.

WASHINGTON

Bellingham — 1st Sp'list Ch., 2609 Kulshan St.; Fern Ballus; Della Carlson.

Edgewood—Washington State Sp'list Assn.; 1949 season: July and August; Near Tacoma and Seattle.

Seattle, Washington

Mary A. Tower Memorial Ch., 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakke, Librarian.

Spokane — Nat'l Sp'list Ch., "Star of the East"; Julian A. Fox, 807 N. Ash St.

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston—1st Sp'list Ch. of 1202 Elmwood Ave., Beulah Brison.

Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

Wheeling—Way Memorial Temple; B'way & Maryland (Island) Sun. 7:30 P. M.; Lyceum Sun. 10 A. M.; Services by guest workers.

WISCONSIN

Milwaukee, Wisconsin

1st Christ Unity Spiritual Science Ch., 2603 West Atkinson Ave.; Sun. 8 P. M. Wed. 2 & 8 P. M.; Walter & Ella Krahn.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone HOpkins 2-9132).

Wauwesa—Western Wisconsin Camp Assn.; 1949 season: July and August.

CANADA

Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen); Sun. 8 P. M., Healing & Messages; Sunday 7 P. M. Messages & Service; Wed. 3 & 8 P. M., Healing & Messages; Pastor, H. Meynell; Sec'y, Mrs. Telfer; Leslie Livers, 25 Huff Ave.; Phone: 2-6097.

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

Hamilton (Ontario)—Ch. of Spiritual Brotherhood, Winter Gardens, Ottawa St., North; J. Martin.

Toronto, Canada

Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

Ch. of Spiritual Faith, 281 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

Victoria, B. C.—Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. J. Holder; F. W. Hutchinson.

Winnipeg, Canada

Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

Sp'list Ch. of Divine Truth, I.O.O.F. Bldg.; Pres. J. D. Young; Sec'y, Jas. P. Skelton.

LONDON, ENGLAND

Marylebone Sp'list Asso., Ltd., Marylebone House, 42 Russell Square, London W.C.1., Monday to Friday, 10 A. M. to 7 P. M.; Saturday 10 A. M. to 5 P. M.; Ralph Rossiter, Sec'y; Telephone: MUseum 0162.

The Parish Sanctuary; Divine Healing and Teaching; Christchurch Road, East Sheen; London, S.W. 14; write for absent healing; Peggy Parish; Phone: Prospect 4939.

Institute of Life Science, 18 Manchester St., London, W.1., England; Reginald Roberts, S.Sc., N.D., D. Psy., President of Executive Council.

Psychic and Sp'list Information Bureau; Psychic News Book Shop; 140 High Holborn, W.C.1. Ask for B. Abdy Collins, or 'phone Holborn 2914.

The Gateway Centre, 39, Pembdidge Villas, Notting Hill Gate, W. 11; Lillian Brownfoot; Bay: 2574.

Psychic Observer Representative; Subscription agent; Yearly subscription—Twenty shillings; W. G. Adams, 26 Thurlby Road, Wembley, Middlesex, England. Phone: Wembley 5877.

The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

DEATH EXPLAINED TO THE CHILD MIND

The problem of explaining "death" to the child mind is one that frequently perplexes many people.

To my mind, the methods used by the Lyceum—Spiritualism's equivalent to the orthodox Sunday Schools—are the best I know for dealing with this subject.

"Death" becomes an ugly word, mainly because of the morbid associations and customs which have, from time to time, gathered round it.

By A. E. ERVIN

Few people wish to worry the young mind with such a subject, especially when they view their carefree lives, so full of activity and progressive anticipation of the future.

Seeing, however, that such a subject is common to all ages, it becomes a necessity to face the child's questions on it with a definite answer. The first step which must be adopted is to translate the word "death" into life for do we not boast of our beliefs regarding the continuity of life?

IN THE LYCEUM

In the Lyceum, the youngest children are taught simple recitations conveying this idea. A verse from one entitled "There is no death" runs as follows:

"Then let us not speak of the dead,

For none are dead—all live,
all love,

Our friends have only
changed, have sped

From lower homes to homes
above."

I suggest, then, that the subject must be treated on the same lines as any other educational matter, and conveyed to the child's mind in a simple way. They should be told of the existence of a Summerland in exactly the same way as we would explain the existence of any foreign country in a geography lesson.

The next step is to give them a knowledge of the people who

live there, and to tell them how the Summerland is reached. They can be told to regard "death" as the exchange station for the Summerland as naturally as Miami, Florida, is the exchange station for Havana, Cuba.

Then we should apply Nature's lessons to show the naturalness of our teaching. We could compare the dying flower, with its seedpod, which speaks of the future flower, and the spirit of men which becomes the seed of the future life.

Then to show how one's spirit friends send messages to us, we could demonstrate to the child the many varied methods by which messages are transmitted on earth.

My personal experience with children on this subject has been a very wide one. If I were to ask Lyceumists, of ten years of age and under, to explain "death" to me, I should not be disappointed if I did not get a quick response.

"WHO ARE ANGELS?"

On the other hand, were I to ask any class I know, "Who are angels?" I should get the ready response that "They are loved ones who have passed from this life and now live in the Summerland or spirit world."

This is due to the fact that they are taught: "Thus death is robbed of its sting, and the grave of its victory; we know our friends will live, for they manifest in various ways their presence amongst us, and prove conclusively their continued existence; as they live so shall we live also, therefore, with deep fervent gratitude, we give thanks to our Father God for this glorious comforter."

Remove from the child mind all thoughts which have a morbid application and mystery. Place before them natural law in a simple way and they will grasp it.

Thus "death" will of its own account quickly be translated by the child mind into the gateway of eternity.

"Psychic News."

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Bertie Lilly
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Rev. Margaret
LEWIS



Rev. Fred A.
JORDAN



According to Rev. Margaret Lewis, President and Founder, the second annual season of Hydesville Spiritualist Camp opened with good attendance. Public services and seances are scheduled daily throughout the current season which closes Labor Day.

Noted speakers and mediums have been invited to serve. All phases of phenomena will be demonstrated. Newark, N. Y., is on the New York Central Railroad near Rochester, N. Y. — easily accessible by motor car. Address all inquiries to Rev. Margaret Lewis, Hydesville Road, Newark, N. Y.

Telephone: Newark, N. Y. 1310-R-2

"Advertisement"